

## Contributions

### NEW YORK NOTES

J. L. GILLIN

*Union Seminary:* It was a very agreeable surprise to me to hear President Hall say at the first regular convocation in the chapel of the Seminary that if we had come here simply for the intellectual training Union Seminary could give us our coming was a travesty on the university and on the cause of Christ. For I have been warned by some good friends that theological seminaries in general and Union in particular was hostile to the higher spiritual interests.

Every class is opened with prayer. Every professor is an active Christian. The atmosphere is very devotional and the spiritual side of our culture is emphasized with such emphasis as I was wholly unprepared for.

It will be a gratifying piece of news to those of my Brethren who have feared that my expressions on the subject of missions showed a tendency on my part to consider missions of less than the greatest importance to learn that missions have been the special hobby of Union Seminary ever since her organization and that she is today represented by many men in the mission field. Our work is starting off nicely. A good attendance is reported and the class of men is of the very best. We are starting in on Hebrew, Greek, Philosophy of Religion, Homiletics, Missions and Biblical Introduction.

*Dear Brother Haskins:* Allow me to ask you in reply to your article to me in B. E. why you did not address yourself to my main contention, viz: that our cause as to foreign missions should be one of preparation for them rather than aggressive entrance upon that field? My illustration of the abuse of the Holy Spirit may have been inapt, altho I was informed as I wrote by one who I supposed knew, but the fact that scheming chicanery so arranged as to arouse enthusiasm and sweep a convention into doing a thing without mature deliberation is not of the Holy Spirit, is neither inapt or beside the mark.

I do not doubt the work of the Holy Spirit as you seem to think in your article. On the contrary I firmly believe in the work of the Paraclete. But I would not so dishonor him as to say that every enthusiasm even for a noble cause is his work. It all depends on whether it is a wise or foolish enthusiasm. And it is as much the work of the Holy Spirit which causes us to sit down and count the cost, and which prevents us from embarking on projects which may bring the cause into dishonor, as it is to inspire us with holy zeal. It is easy enough for a conference composed of a few delegates from a part of the church to vote a thing, and quite another thing to get the brotherhood to feel as the Conference about it. There are many things we all should like to see done, but would it be the work of the Holy Spirit to inaugu-

rate them and plunge the church into a pit of indebtedness? Would it not rather be his work to have us use wisdom in the launching of these projects so that our undertakings shall not outrun the church's willingness and ability to sustain them? I desire to be no prophet of evil. I only wish we could see that it is the way of wisdom to launch foreign missions in every benighted land today. But it is not. And I am very much gratified to know that the National Conference saw it was the part of wisdom at least to investigate before taking so important a step.

I again go back to Union Seminary because I know many of you desire to know about the school. It is very satisfactory to attend a school where almost every professor is a man of national and even of international reputation. These men, our teachers, are most of them authors of books used all over the English speaking world. Dr. Briggs and Dr. Francis Brown were both honored by degrees from Glasgow University, Scotland, and Oxford University, England. The school is splendidly equipped with buildings, endowments, libraries, museums, etc. Liberal men have left money to be used for the school. The professors are paid from the interest of endowment funds. All the expenses, except incidentals, are paid from the interest on money willed to the institution. The unmarried students occupy rooms in the dormitories for thirty-five dollars per year, to pay for care of rooms and heating. Those who live elsewhere, which includes all married men, pay ten dollars a year. Living in New York is simply awful, however. No board can be secured for less than \$3.50 a week. Rooms cost anywhere from \$15 to \$50 and more a month. Before we secured our present quarters, the best I could find for two of us was room and board \$12 per week. We are located in the rear of a church here where we render some assistance for the rooms. There is a large tenement house near us where the families pay from \$15 a month up for three small rooms. It is no unusual sight to see a family's household goods set out upon the street, because the rent due has not been paid, and I am told that usually the reason it has not been paid is because the money has gone for drink.

*The Saloon.* The saloon is very nearly omnipresent. It usually has the corner store rooms and the rooms just at the bottom of the elevated railway stations. It is no unusual sight to see drunken women. In fact since here I have seen more drunken women than men. I came upon a crowd on the sidewalk a few days ago with several policemen in their midst, and a woman whose hands and face were smeared with blood, and whose nose had a great gash cut in it. I supposed there had been an attempted assassination or something of the sort, but when I asked a boy on the sidewalk what was the trouble, he replied that the woman was drunk and in coming out a door step had fallen and cut her nose in the above mentioned manner,

and it caused only a smile on the faces of those around her. The shame of it all did not appear to them. People seem to get hardened by life in New York.

I shall have something to say in the future about New York as a children's world.

Last Sunday I preached at Sea Cliff, Long Island, near President Roosevelt's home, as a supply for a minister who is away on his vacation. Going up I passed the grave of William Cullen Bryant. It lies on the side of a little hill in a common country grave yard. A simple granite shaft marks the spot and a hedge of Arbor Vitae surrounds the spot.

### "THE WILL OF GOD"

J. C. CASSEL.

From the moment that I read the dying words of our late President ("It is God's way, His will be done, not ours") they raised a kind of rebellion in my heart, and the more I hear and see the sentence repeated the more I feel it.

Along with other men I greatly appreciate and deeply cherish the spirit of submission to the inevitable, which characterized the President in his dying hour, but I cannot make myself believe that that inevitable hour or moment came by "the will of God."

Is every black crime, or consequence of crime, to be charged to the will of God? Has Satan ceased to be a personality, and the agency of crime in the world?

Is it possible that McKinley became the loved and honored President of the United States by "the will of God," and then after he became the very highest ideal of human rulers be cut down by the hand of a cruel assassin by the will of the same God.

During the rebellion in our country a colored man wrote a crude poem which embodied the thought that if the devil did not get Jeff. Davis there was no use having a devil. I do not endorse the sentiment of the colored man, but I do feel like saying that if the murdering of our President was not a deed black enough for Satan to commit thru one of his imps I scarcely see what else there can be left for him to do.

I recognize the impossibility of defining or knowing the will of God in every event of human life, but surely the word of God does give us some dim outlines of what is satanic. I fear that many fail to discover those outlines as they should.

"The wrath of men shall be made to praise God." Trust to this saying of the Psalmist. The crime of Judas brought to the world the one thing it needed more than anything else—*Salvation*—and so the death of President McKinley will put an emphasis upon the virtues of his personal life, and upon the principles and policy of his official course that would not have been possible by an end less tragic or impressive.

For my part I prefer to charge the crime and its immediate consequence—death—to where it belongs; hell and satan, and not to Him who doeth all things well.